

ISLAMIZATION OF CONTEMPORARY SOCIAL SCIENCES IN THE 21st CENTURY

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Abstract

The need for a specific and logical description of Islamic social sciences and the strategy for the Islamization of contemporary social sciences were never as vital and crucial as it is today. This is a period of religious, social, economic, and political tragedy and uprising of restlessness and suffering of nervousness and dissatisfaction. The great era, which was inaugurated with the dawn of the Renaissance, seems to be approaching its end. The new civilization that developed and enhanced the human life in countless ways, has failed to bring about that spiritual and moral awakening in man, that would

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have enabled him to use all the resources of material strength that were placed in his hands for the betterment of humankind, in the continuation of the Divine Purpose. The icons of matter-worship, race-worship, and land-worship, which were bulldozed by the historic movement initiated by Prophet Muhammad (ﷺ) have now been resurrected on high foot. Man is once again the master of his own kind, and is hardly conscious of his bondage. All the enthusiasts of humanity are uncomfortable over this situation. They are convinced that this is the time to warn the humanity against the approaching catastrophe, and to show him the pathway, which leads to peace, salvation, and greatness.

This article is an endeavour to expose this important topic out of the bookshelves. The article, though not inclusive or conclusive, is written to provide the groundwork for establishing a new global strategy by the Muslim scholars and policy makers, to deal with the present-day realities, keeping in view the future panorama of the contemporary social sciences, within the context of crystallizing and the chaos of Islam, because the future of the Muslim-Ummah, in this World and the Hereafter, entirely depends on practicing the Islamic Social Sciences.

This article encompasses:

- Introduction to Islamic Social Sciences;
- Definitions of Science.

- Definitions of Natural Sciences.
- Definitions of Social Sciences.
- Origin & Evolution of Contemporary Social Sciences.
- Critical Analysis of Contemporary Social Sciences.
- Secular Philosophy of Natural & Social Sciences.
- Islamic Philosophy of Natural & Social Sciences.
- Need of Islamization of contemporary Social Sciences.
- Strategy of Islamization of Contemporary Social Sciences.
- Conclusion

Introduction to Islamic Social Sciences

"It is generally recognised that the foundation of modern science on the basis of observation, experimentation and systematisation, was laid by the Muslim savants. They started the work in the 8th-century and assimilated whatever their predecessors achieved. They not only preserved and disseminated it by translating it into Arabic, but, within a short period of time, systematised the knowledge acquired previously, and began making significant advances of such fundamental nature that the phenomenal development of the modern era could not have been possible without the contributions made by them." (1)

All Muslims have a firm belief that Islam has a distinct concept of social sciences. This means that Islam have a religious, social, cultural, economic and political system of its own. For some time because of colonial

rule, Muslims did not have the opportunity to practice their own system. During the last half of the 20th century, when the Muslim nations got independence from colonial rule, there has been an urge to revive and practice the Islamic code of life. The realities, however, had changed a lot during the period when the Muslims remained under colonial rule. There was, therefore, a need to re-discover the Islamic social sciences in the context of contemporary realities and change or modify the contemporary social sciences according to their own beliefs and values. Several Muslim scholars took up this task and made scholarly contributions during the last centuries. These contributions gained momentum during last fifties of the 20th century, when some prominent Islamic scholars and thinkers decided to take this challenge of Islamization of the contemporary social sciences within the framework of Shari'a. These contributions are now been distinctly known as "Islamic Social Sciences.

Islamic Social Sciences are been recognised as a regular subject for some time in the department of Islamic studies of several colleges and universities of Muslim world. In recent times, Islamic universities have been founded in many Muslim countries like Saudi Arabia, Pakistan, Iran, Malaysia, Bangladesh, Indonesia, Uganda, and Niger, in which Islamic social sciences have also been introduced as a permanent department or being taught as a Course. In the Western world, Islamic social sciences are also getting attention as a science. Consequently, Islamic Social Sciences today are an

important subject of discussion, in both the Islamic and non-Islamic scholarly world.

During the past 20 years, a significant amount of research work has been done in the field of Islamic Social Sciences, with the result that, Islamic Social Sciences are now been recognised as a scientific discipline in the academic circles. This is further increasing the interests of Muslim and the non-Muslim researchers in the field of Islamic Social Sciences.

A program for the Islamization of the Sciences was conceived and crystallized in a number of conferences. It consists of twelve steps, designed to effect the necessary Islamization in the various disciplines of human knowledge. Details of this program can be seen in *"Islamization of Knowledge: General Principles and Workplan"*, The International Institute of Islamic Thought, Washington, D.C. (2)

"Some of these steps seek to survey and evaluate modern Western accomplishments. Others do the same for the legacy of Muslim learning. The purpose is to reach full mastery of the "state of the art" in each discipline, and to prepare that discipline for re-establishment on Islamic foundations. This implies correction of its prejudices and errors, elimination of its shortcomings, and redress of its methodology and aspirations. Islamization does not mean subordination of any body of knowledge to dogmatic principles or arbitrary objectives, but liberation from such shackles. Islam regards all knowledge as critical; i.e., as universal, necessary and rational. It wants to see every

claim pass through the tests of internal coherence, corresponding with reality, and enhancement of human life and morality. Consequently, the Islamized discipline, which we hope to reach in the future, will turn a new page in the history of the human spirit, and bring it closer to the truth”.

Definitions of Science

Frequently, the term Science is defined as:

- (a)** Possession of knowledge as distinguished from ignorance or misunderstanding.
- (b)** Knowledge attained through study or practice.
- (c)** A department of systematized knowledge as an object of study (eg. a department of theology).
- (d)** Something (as a sport or technique) that may be studied or learned like systematized knowledge.
- (e)** One of the natural sciences.
- (f)** Knowledge concerning general truths or the operation of general laws esp. as obtained and tested through scientific method. (4)
- (g)** Science is a body of organised, verified knowledge, which has been secured through scientific investigation.
- (h)** Science is a method of study whereby a body of organized, verified knowledge is discovered. These are of course, two ways of saying much the same thing. (5)

The above-mentioned definitions clearly illustrate, that in one way or another, Social Sciences fall into the category of Science, because they are concerned with the knowledge of Universe and the Man.

Definitions of Natural Sciences

Usually, the term Natural Sciences is defined as:

- (a) Such knowledge concerned with the physical world and its phenomena.
- (b) A system or method based or purporting to be based on scientific principles.
- (c) Any of the sciences (as physics, chemistry, or biology) that deal with matter, energy, and their interrelations and transformations or with objectively measurable phenomena. (6)
- (d) Natural Science deals the natural environment in which the human beings exist. It includes such sciences such as physics and chemistry, which deal with the laws of matter, motion, space, mass, and energy; it also includes the biological sciences, which deal with living things. (7)

All these definitions certify that, the natural sciences have a very strong relation with social sciences. This also means that, the natural and social sciences are assimilating in such a manner, which, cannot be understood and used independently.

Definitions of Social Sciences

Before discussing the topic of this article "Islamization of contemporary social sciences in the 21st century," it is appropriate to have a brief view of the definitions and explanations of the term "Social Science" defined by the contemporary scholars of social sciences.

Generally, the term Social Science is defined as:

- (a)** A branch of science that deals with the institutions and functioning of human society and with the interpersonal relationships of individuals as members of society. (8)
- (b)** Social Science in the field of human knowledge that deals with all aspects of the group life of human beings. (9)
- (c)** A science (as economics or political science) dealing with a particular phase or aspect of human society. (10)
- (d)** Any discipline or branch of science that deals with the social and cultural aspects of human behaviour; it is sometime called behavioural science. Social sciences generally include economics, political science, sociology, anthropology, social psychology, and human geography. (11).
- (e)** Disciplines of social sciences also include cultural or social anthropology. Also frequently included are social and economic geography and those

areas of education that deal with the social contexts of learning and the relation of the school to the social order. History is regarded by many as a social science, and certain areas of historical study are almost indistinguishable from work done in the social sciences. Most historians, however, still consider history as one of the humanities. It is generally best, in any case to consider history as marginal to the humanities and social sciences, since its insights and techniques pervade both. The study of comparative law may also be regarded as a part of social sciences, although it is ordinarily pursued in schools of law rather than in departments or schools containing most of the other social sciences. During the past quarter of a century, the behavioural sciences have become more and more commonly used for the disciplines cited as social sciences. Those who favour this term do so in part because these disciplines are thus brought closer to some of the sciences, such as physical anthropology, linguistics, and physiological psychology, which also deal with human behaviour. Whether the term behavioural sciences will in time supplant "social sciences" or whether it will, as neologisms so often have before, disappear without trace in a few years is impossible to say. (12).

- (f) Social science is the ambitious concept to define the set of disciplines of scholarship, which deal with aspects of human society. The singular

implies a community of method and approach, which is now claimed by few; thus the plural, social sciences, seems more appropriate. As commonly understood, the social sciences include, centrally, economics, sociology (and anthropology) and political science. At their boundaries, the social sciences reach into the study of the individual (social psychology) and of nature (social biology, social geography). Methodologically, they straddle normative (law, social philosophy, political theory) and historical approaches (social history, economic history). In terms of university departments, the social sciences have split up into numerous areas of teaching and research, including not only the central disciplines, but also such subjects as industrial relations, international relations, business studies, social (public) administration. (13)

Origin and Evolution of Contemporary Social Sciences

To comprehend the theme of this article "Islamization of contemporary social sciences in the 21st century," a concise view of the origin and evolution of the contemporary social sciences is cited here from 'Encyclopedia Britannica.'

"Although the social sciences were not formally founded until the 19th-century, their theoretical origins can probably be traced to the spirit of rational inquiry

that informed Greek thought. In the following centuries, however, the impulse to explore human institutions & human nature weakened. In the Middle Ages theology dominated scholarly views of human behaviour. Theology was replaced in the Renaissance by stultifying reverence for the Greek classics and, later, by a fascination with the geometrical-deductive philosophy of *Rene Descartes*.”(14)

“During the 17th and 18th centuries, however, the development of the social sciences was advanced by a rising awareness, through trade and exploration, of the variety of human experience, the idea of structure (borrowed from the physical and biological sciences), and the philosophy of developmentalism and the understanding that the present is an outgrowth of the past. The need for a redefinition of human culture was evident by the beginning of the 19th century, and with the onset of the French Revolution and the spread of the Industrial Revolution, the profound implications of social change became clear.” (15)

“Nineteenth-century literature and philosophy reflect the major social themes of the period—the effects of population growth, the condition of labour, the transformation of property and the widening gap between social classes, urbanization, the spread of mechanization, the factory system, and the development of political masses. These themes became the source of new philosophies and ideologies. Conservative thinkers such as *Edmund Burke*, *Alexis de Tocqueville*, and *Max Weber* called for

a return to the values of democracy, capitalism, industrialism, and individualism, while such radicals as *Karl Marx* rejected capitalism for Communism. Other popular 19th century ideologies that influenced the social sciences were Positivism (an unqualified belief in the empirical sciences), humanitarianism, and evolutionism." (16)

"Colleges and universities supported the tendency toward specialization within the social sciences rather than development of a single, unified science. The first social science to emerge was economics, followed by political science. Anthropology, sociology, social psychology, social statistics, and social (now human) geography were also well-established disciplines by the end of the 19th century." (17)

"In the 20th century new issues in the social sciences surfaced. Nationalism, mass democracy, unchecked industrialism, and technology have produced and nourished the ideologies of Existentialism, Marxism, and Freudianism. These and other factors in turn have brought about increasing specialization, the growth of interdisciplinary research, and the professionalization of the social sciences. Statistical studies, established as a separate branch, have become valuable tools for each of the disciplines. Despite the 20th-century emphasis on method and fact, the search for unifying principles has continued. Some of the better-known modern approaches toward general theory are developmentalism (the studies of growth and of the development of new nations to

determine the specific mechanisms of change), the social-systems method (the study of human control functions), structuralism (the study of recurring universal patterns of thought and behaviour), and interactionism (the study of socialization and social modification)."(18)

Critical Analysis of Contemporary Social Sciences

Ralf Dahrendorf (19) evaluates and examines the concepts of contemporary social sciences in the following thought provoking manner: "The history of the concept does not help much in trying to make sense of it. Today's social sciences have grown out of moral philosophy (as the natural sciences have emerged from natural philosophy). It has often been observed, that their separate identity owes much to the great revolutions of the 18th-century, the Industrial (English) and the bourgeois (French) Revolutions. Among the Scottish moral philosophers of that time, the study of political economy was always coupled with that of wider social issues (though not called social science). With the ascendancy of positivism in the early 19th-century, especially in France, positive philosophy, or social science, took the place of moral philosophy, Positivism, according to *Auguste Comte* (1830-42: 1844), emphasizes the factual as against the speculative, the useful as against the idle, the certain as against the indecisive, the precise as against the vague, the positive as against the negative or critical.

It is thus both science in the sense of 19th-century materialism and prescription. Comte borrowed the term, *science sociale*, from *Charles Fourier* (1808) to describe the supreme synthetic discipline of the edifice of science. At the same time, he had no doubt that the method of social science (which he also called social physics) was in no way different from that of natural sciences." (20)

"Five developments either stemming from *Comte*, or encouraged by different traditions, have helped confuse the methodological picture of the social sciences:

- 1- Many of those who took the analogy to the natural sciences seriously, engaged in social research. The great factual surveys of *Charles Booth* in Britain, and of the Chicago School in the United States, bear witness to this trend. *Frederic Le Play* had started a similar tradition in France. In Germany, the *Verein für Socialpolitik* adopted the same research techniques. Such often large-scale descriptive enterprises are the precursors of modern ('Empirical') social research and analysis.
- 2- Science, of course, is more than fact-finding. Thus, a natural-science notion of theoretical social science has informed at least two of the heroes of sociology, *Emile Durkheim* (1895) and *Vilfredo Pareto* (1916). *Durkheim* in particular was impressed by the need to study 'social facts', whereas *Pareto* stimulated both metatheoretical

insights and specific theories. They have had few followers.

- 3- Instead, by the turn of the century, methodological dichotomy was born which gave rise to a third aspect, or notion, of social science. Against the ambitions of those who tried to emulate the natural sciences in the study of social phenomena, the German school of thought gained ground, according to which social phenomena do not lend themselves to such rigid analysis, but require a different approach, one of *Verstehen*, of empathy and understanding. *Max Weber* (1921) straddles different approaches, but introduced into social science what were later called 'hermeneutic' or 'phenomenological' perspectives.
- 4- It will readily be seen that all three approaches mentioned so far are most closely associated with the subject of sociology and its history. Indeed, economics soon began to go its own way. Ever since the decline of the German historical ('romantic') school of economists, it developed as the discipline which of all the social sciences most nearly deserves the name, science. Economic knowledge is to a considerable extent cumulative; theories are developed and tested, if not always against reality, then at least against models and their assumptions. *Verstehende* economics, even descriptive economics, have become the exception.
- 5- *Max Weber* also insisted on another distinction, which defines the fifth aspect of social science that

between knowledge, however gained, and values, prescription and description (or theory) belongs to different universes of discourse. The distinction was explosive at the time (*Werturteilsstreit*), and continues to be that, although political theory, moral philosophy, jurisprudence have gone their own ways, and the study of social policy has shifted from the prescriptive to the analytical." (21)

"These, then are the disparate methodological elements of social science today: empirical social science, descriptive in character if not in intention, increasingly sophisticated in its techniques which are themselves manifold; rare attempts at developing theories in the strict sense, attempts which are neither universally recognized nor cumulative; *verstehende Sozialwissenschaft*, perhaps best described as the historical analysis of the present, often full of empirical data as well as attempts at explanation, the bulk of today's social science; economics; & explicitly prescriptive social theory, often political in substance and intent." (22)

"Looking at the social sciences as a whole, this is quite a pell-mell, and is perceived as such. However, all attempts to produce a new synthesis have failed. The most ambitious recent examples are those by *Karl Popper* (1945; 1959) and *Talcott Parsons* (1937; 1951; 1956). *Popper* insists that there is one logic of scientific inquiry. It is the logic of progress by falsification: we advance hypotheses (theories), and progress by refuting accepted hypotheses through research, that is,

by trial and error. *Popper* did not primarily have the social sciences in mind, but it is here that his language has created havoc. Everybody now 'hypothesizes', though few such projects are even capable of falsification. More importantly, *Popper's* logic, if misinterpreted as practical advice to scholars, leads to an arid notion of scholarly activity, especially in the social sciences. If hypothetico-deductive progress is all there is, then 99% of all social science is useless. *Popper's* logic of scientific inquiry provides but one measure of advancement; it is not a litmus test for distinguishing between what is and what is no social science. Indeed, *Popper* himself has written important works of social, or at any rate social-philosophical, analysis." (23)

"*Talcott Parson's* attempted synthesis is even more ambitious in that it is addressed to the theoretical substance of social science. Throughout his numerous abstract analyses, *Parsons* has argued that the substance of social science is one, social action, and that even the incarnations of social action stem from the same general model, the social system. The social system has four subsystems: the economy, the polity, the cultural system, and the 'integrative' systems. Economics, political science, the study of culture and that of social integration (sociology) are thus related, and interdependent, disciplines. Descending from the social system, all subsystems require similar analysis. *Parson's* claims have had little effect on social sciences other than sociology. Economists in particular have

largely ignored them. Their central weakness may be that while society can be looked at in this way, it need not be. In any case, different social sciences have continued to go their own way. Have they progressed? It would be vain to deny this, though concepts of progress differ with different methods. At the same time, the social sciences have probably given us *multa non-multum*. Perhaps, a more modest approach is indicated today. In the absence of a synthesis, it is desirable to let a hundred flowers bloom. Each of the social sciences will continue to contribute to knowledge. It is not unlikely that important developments will occur at the boundaries of different disciplines. It is also probable that most social sciences will incorporate several of the approaches, which have split the subjects. Though the search for synthesis will never cease, in fact the social sciences will for some time remain a variegated and some what disparate group of intellectual endeavors."(24)

Isma'il R. Al-Faruqi (25), analyses the contemporary social sciences with these comments: "The disciplines which the West calls "the social sciences" are barely a century old. In most of the universities, these include five disciplines, sociology, anthropology, political science, economics, and history. Two more disciplines enjoy a double status. They are geography and psychology. --- Although these disciplines have achieved autonomous status in the universities only during the last century, the forces that led to their emergence and success are about two

centuries old. --- According to the father of social science in the West, natural science possessed the unquestionable methodology of truth. Since it has been successfully applied in physical nature, it was now the time to extend this success to the realm of human relations." (26)

Isma'il R. al-Faruqi elaborates the deficiency of Secular Social Sciences in a very precise manner, which is vital for identifying the theme of this article. His observations about secular social sciences and clarifications about the Islamic social sciences are quoted here, under his given title: The Shortcomings of Western Methodology: (27)

(A) The Denial of Relevance to a Priori Data:

"The Western student of human nature and society was not in the mood to realize that not all the pertinent data of human behaviour are observable by the senses and hence subject to quantification and measurement. The human phenomenon does not consist of "natural" elements exclusively. Elements of a different order, the order of morality and spirit, enter into and determine it to a pre-eminent degree. These are not necessary corollaries of the elements of nature and are not deducible from them. They are autonomous in the sense of being valid in themselves even if the accompanying elements of nature differ from and violate them. Yet, no description of social relations is complete without reference to them. Nor are they universally the same in human groups but

depend upon traditions of culture, religion, and personal and group preference, which can never be exhaustively defined. Being spiritual, these elements are not isolable, separable from their natural carriers. Nor are they ever subject to the only measurement science knows, the quantitative. Science treated them as inexistent or irrelevant. It pressed the claims of its analysis of the observable, natural elements in human behaviour and insisting on explaining human conduct, brought us bungled theories and incomplete explanations. In order that the analysis might remain scientific, the social scientist illegitimately reduced the moral and/or spiritual component of social reality to its material effect or carrier. His methodology remains to this day devoid of tools by which to recognize and deal with the spiritual." (28)

(B) False Sense of objectivity:

"This elemental mistake in defining and identifying the data of social science led to another, namely, that any observer could establish the laws governing social reality if and only if he followed meticulously the rules of science. He should be careful to silence all personal biases, suspend all prejudgment and allow the facts to speak for themselves. It was thought that under such rigour, the facts could not but unlock their secrets and thus subject themselves to scientific manipulation. However, unlike those of natural science, the data of the human behaviour are not dead, but alive. They are not impervious to the

attitudes and preferences of the observer. They do not reveal themselves as they really are to each investigator. Attitudes, feelings, desires, judgments, and hopes of men and women tend to shut themselves off to the observer devoid of sympathy for them. The explanation of this seeming discrimination by the data against the observer is to be found in the analysis of axiological perception. In the perception of "dead" objects, the senses of the observer are passive; they are totally determined by the data. In the perception of values, *per contra*, the observer actively empathizes or "emotes" with the data, whether for them or against them. Value-perception is itself value-determination, i.e., it takes place only when value is apprehended in actual experience. In other words, a value is said to be cognized if and only if it has moved, affected and stirred up an emotion or feeling in the observer such as its own nature requires. The perception of value is impossible unless the human behaviour is able to move the observer. Similarly, the observer cannot be moved, unless he is trained to be affected, and unless he has empathy with the object of his experience. The subject's attitude toward the data studied determines the outcome of the study. This is why the humanistic studies of Western man and the social analyses of Western society by a Western scientist are necessarily "Western" and cannot serve as models for the study of Muslims or of their society." (29)

"Western social scientists impudently declare their investigations objective. But, we know that they

are biassed and that their conclusions are of limited significance. *Dilthey's* "sociology of knowledge" was not there to teach them that their presumed objectivity was a dream. Anthropology was the most daring of all, since its objects — the "primitive" societies of the non-Western world — was silent data, incapable of raising a critical finger at their masters. Theory after theory was erected to force the data into a mould, the categories of which were part and parcel of the Western world-view. The Western mind was still a long way from realizing, with the breakthrough of phenomenological axiology, that understanding the religions, civilizations, and cultures of other peoples required an opposite bias, empathy with the data, if the data were to be understood at all. Although this discovery belongs to the comparativists and historians of religions and civilizations — the social scientists have hardly yet taken notice of it — we can say with certainty that the data of the social scientist, *viz*, the behavioural elements, are carriers of another element of a different nature — the valuational. Blindness or insensitivity to this distorts the investigation and vitiates its conclusions. Sympathy for it and openness to its moving power is a condition of its cognition and, therefore, a necessary complement if the conclusions are to be true to fact. The attitudes, feelings, and hopes of individuals and groups do not speak out except to the sympathetic listener who welcomes being affected by, and thus emotes with them. His attitude to them is crucial. Unless he is experienced and

empathetic, they will escape him and thus vitiate the examination." (30)

(C) Personalist Versus Ummatic Axiology:

"The first argument of this section has shown that Western social science is incomplete; and the second, that it is necessarily Western and is hence useless as a model for the Muslim learner. The third will show that Western social science violates a crucial requirement of Islamic methodology." (31)

"Perhaps the most distinctive characteristic of Islamic methodology is the principle of the unity of truth. This principle holds that truth is a modality of God and is inseparable from Him, that truth is one just as God is one. Reality does not merely derive its existence from God Who is its Creator and ultimate cause; it derives its meaning and its values from His will which is its end and ultimate purpose. Its actuality has no meaning other than its fulfilment or non-fulfilment of value. Indeed, reality has become actual so that it may be an example of the divine will. It is therefore to be studied in the modality of value--realization or value-violation. As such, i.e. outside that modality, reality is nothing at all. It is hence invalid to seek to establish a knowledge of human reality without acknowledging what that reality ought to be. Any investigation of a human "is" must therefore include its standing as an "ought to be" within the realm of possibility." (32)

"This principle of Islamic methodology is not

identical to the principle of the relevance of the spiritual. It adds to it something peculiarly Islamic, namely, the principle of *ummatism*. This principle holds that no value, hence, no imperative, is merely personal, pertinent to the individual alone. Neither value-perception nor value-realization pertains to consciousness in its personal moment, to its individual, secret relation with God. Islam affirms that God's commandment, or the moral imperative, is necessarily societary. It is essentially related to, and prevails only within, the social order of the *Ummah*. That is why Islam entertained no idea of personal morality or piety, which it did not define in *ummatist* terms. Even *salat*, the utterly personal encounter with and worship of God, Islam declared a means to the altruistic and other-related imperatives of morality. Indeed Islam made its religious value dependent upon them. That is why Islam prohibited monasticism and celibacy; transcribed its religious and ethical ideals into *shari'a*, or public law; and restricted its ethical precepts to public institutions which, can thrive only if the state itself is Islamic. This is the significance of Islam's transcendence of the limits of Christian morality. Whereas Christianity defined salvation in terms of intention, i.e., the personal moment of consciousness, Islam defined it in the terms of the act, i.e. public entry into the realm of space, time, and society. In the former case, conscience was the ultimate tribunal on earth; in the latter, it consists of public law, public court, public sanctions, and rewards and punishment

by God, in history. The whole of eschatology, Islam recast in a way to buttress this history-bound edifice of ideas, values, laws, and institutions. Even Islamic knowledge itself, the knowledge of the will of God as given in revelation was made possible by Islam only as the subject of perpetual societistic effort on the part of society through *ijma'* and *tawatur*. In the Islamic view, the axiological and *ummatic* are equivalent and convertible. Together, they constitute an intrinsic dimension, a *sine qua non* condition, of reality. There can be no knowledge of that reality without value, and can be no religious or moral value except in the *Ummah*. --- ." (33)

"The West has separated the humanities from the social sciences because of the considerations of methodology. This separation succeeded in banishing from the social sciences all valuations except those based on instrumental ends. "Scientific" objectivity could not tolerate them; and they were dumped in the humanities where concern and application of them became utterly personal and individualistic. This deliberate purge of the social disciplines from all considerations of ultimate value laid them open to whatever determinant happens to effect them. It proffered to the factual, the power to constitute its own norms. The principle of factuality and hence of the axiological autonomy of the social actualities being investigated led inevitably to the moral deterioration of society. *Kinsey's* value-free sex research diverted attention from adultery to the prevention of pregnancy.

On the other hand, the assignment of the humanities by the West to a place outside science, exempted them from the rigour of objectivity. By relegating them to a realm where scientific objectivity is not required, and by definition can never be achieved, it laid them bare to the attacks of relativism, scepticism, and subjectivism. This helped to corrode their influence further and blight the power of their materials (faith, creed, hope, the good, duty, the beautiful, etc.) to determine life and history.”(34)

Secular Philosophy of Natural and Social Sciences

The philosophy of contemporary natural and social Sciences are based on the denial of metaphysical phenomenon or holds a mechanical concept of life in which the existence of non-material things are not recognized. It holds secular concepts regarding the creation of Man and other creations; creation and administration of the universe by Laws of Nature; the mechanical or accidental concept of universe; universe being subservient to Man to benefit according to his personal instincts and whims; concept of life Hereafter & trial; people's sovereignty; concept of humanism; concept of rights & obligations; laws for the protection of life, property & honour.

This philosophy considers man completely free in his thought and action and regards this worldly life alone to be the sole target. It is the material gain alone, which counts. This concept of natural and social

sciences disregards the soul and its requirements and gives exclusive attention to human body and its demands. In consequence, moral values, which prove to be a barrier in the realisation of worldly objectives are either rejected, or regarded as merely relative subject to the needs of time. Thus, secular philosophy of Natural and Social Sciences is not compatible to Islamic philosophy. In simple words, Man fabricates secular philosophy and the Lord of this universe reveals the Islamic philosophy to Man.

Islamic Philosophy of Natural and Social Sciences

A philosophy, howsoever attractive, remains lifeless and ineffective if not integrated with practice. The Muslims own a philosophy, which encompasses every branch of natural and social sciences. (35) Islamic philosophy does not only demand to have certain beliefs, and

practice some rituals, but it also fervently demands to have firm belief in the revealed knowledge (Holy Scriptures) (36), sent by Allah (swt) through His Messengers (peace be upon them), to confirm the the Truths of this universe and the Man itself.(37) Thus, the Islamic philosophy means, true belief in the revealed knowledge, total submission to the Will of Allah, to live a life according to the teachings of Allah and his Messengers, to understand the purpose of Man's life on this planet as a unit, and an organic whole, which cannot be divided into several

compartments.(38) Consequently, the Islamic philosophy do not bifurcate the Natural and Social Sciences.

The Islamic Philosophy of Natural and Social Sciences holds the following major foundations adapted from Qur'an and Sunnah:

- (a)** Man and all other creations owe their existence, to Allah alone.
- (b)** The universe is created & administered in accordance with the regulations set by Almighty Allah, known as "Laws of Nature." Negation of the mechanical concept of universe, which claims, it a product of an accident.
- (c)** Whole universe is subservient to Man for his use and benefit.
- (d)** Life of the humankind in this world in a place of trial, on which depends his life of the Hereafter.
- (e)** Allah alone is the Sovereign; this concept of sovereignty gave birth to the concept of human unity and human equality. This cocept slashes the roots of rule of man over man, and negates the concept of kingship, dictatorship, priesthood, & Brahmanism.
- (f)** Every one is equal in the eyes of Islam. All humans enjoy equal rights and can seek redressal, if wronged, through a court of law. Everyone has protection of his life, property, and honour.
- (g)** The Islamic Philosophy is based on *Wahī* (revelation), which demand a believer to adopt a

balance between the requirements of body & soul and function for the larger interest of human good.

- (h)** This Philosophy is not neutral to morality. It believes in eternal moral values, through which nations rise and fall.
- (i)** Fundamentals of Islamic philosophy come from Qur'an & Sunnah. Islam condemns every innovation, for which there is no proof in the fundamentals. However, Islamic philosophy is not static. It gives a golden tenet of *Ijtehad*, an instrument, for use in all places & times of need.
- (j)** Regarding the reason of truth, Islam prescribes that where there is valid evidence for another point of view, should be accepted with humbleness. However, where the evidence is fake or lacking, the Islamic philosophy feels obligated to expose that discrepancy. The truth is exclusive and should be accepted without compromise. The good value is recognition of Allah as the source of all truth.
- (k)** A common misunderstanding about Islamic philosophy is that it demands blind faith in its principles and blocks the way of evaluation. This is a mistaken view, which has created hostility between the natural and social sciences. Islamic philosophy on the contrary, repetitively invites & encourages humankind for judicious thinking about the phenomena of nature. (39) (40) (41) (42) (43)

Need of Islamization of Contemporary Social Sciences

Although, the Muslims in the past were not using the term "Social Sciences" as it is, understood today. However, this does not mean that the Muslims did not have any concept or application of the social sciences as used in the contemporary era. On the contrary, the Muslims did had a concept of social sciences which they were practicing for hundred of years in the past, and are still practicing individually and collectively to an extent in the Muslim & non-Muslim world. Yet, due to the moral downfall, which resulted into the colonial rule, Muslims did not had the opportunity to practice their own social, economic, and political system, according to their own philosophy of life derived from Qur'an and the Sunnah of the Prophet Muhammad (pbuh).

In natural and social sciences, the philosophical concepts and the methodology, which deny the presence of Allah's will, in His scheme of creations, are creating an anti-Islamic attitude. A new metaphysics and a modified methodology with a radical Faith-oriented approach are long overdue.

The development of contemporary social sciences, under a secularist-materialist worldview has led the humankind to serious consequences, because it has neglected the ethical, philosophical, and religious dimensions of contemporary social sciences. Consequently, the humankind's physical comfort is confused with true happiness of soul and body. The world today, with all its technological advancement, is

crying out for a meaning and purpose of the life, that scientific and technological advancements have failed to provide. In addition, the environmental crisis and the possibility of improper manipulation of some natural processes is also a threat to the existence of humanity. To ensure normal human life, effective steps for the Islamization of contemporary social sciences in the 21st century should, urgently be taken in order to save the human race from the forthcoming catastrophe.

Strategy of Islamization of Social Sciences

In this section of the article, an attempt has been made to draw-out a strategy for the Islamization of contemporary social sciences with a hope of execution by the devotees of the Muslim Ummah. (44)

1. All the knowledge concerning to individual and group, to man and nature, to religion and science, must be restructured under the principle of *tawhīd*, i.e. that Allah (*swt*) exists, is One, He is the Creator, Master, Provider, Sustainer, the ultimate metaphysical cause, purpose and end of everything that is. All objective knowledge of this world is knowledge of His will, of his arrangement, of His wisdom. All human determination and endeavour results by His consent. It needs implementation of His command, understanding of the divine pattern, which He has revealed, to achieve intense

happiness of human soul and body.

2. Pre-eminently, the sciences, which study man and his relations with other humans, have to recognize man, as living in a kingdom dominated by Allah metaphysically and axiologically. Accurately speaking, they ought to be concerned with the Sovereignty of Allah on earth, with man's vicegerency. In addition, since man's vicegerency is necessarily social, the sciences that study it should properly be called *Ummatic Sciences*. There should be no bifurcation between humanities and social sciences, because the Muslim learning rejects it. The disciplines of natural sciences dealing with nature, and the ummatic sciences dealing with man and society also need a reclassification from an Islamic perspective. This spirit of Islamic theology includes all the branches of natural and social sciences.
3. The Islamic social sciences should not be afraid of the natural sciences. Their place in the total scheme of human knowledge is similar, with the difference lying in the object of study, not the methodology. Both aim at discovering and understanding the divine pattern: the one in physical objects, the other in human affairs. Understanding the pattern in each realm certainly needs different techniques and strategies.
4. There is need for systematic attempt to assess Western Anthropology from an Islamic point of

view. There is a lot in this subject for Islamic scholars to learn and much to avoid with the uniqueness and neutrality of the Islamic spirit. The mistaken conclusions of the Western anthropologists should be exposed with rational and scholastic quality, and those of which have resulted from misinformation may be regarded as methodological errors. The positive direction for a rectified anthropology should be derived from the vision of Islam, which calls to find the Truth. This vision to be determined by the unity and transcendence of Allah, rationale, life and world affirmation, universalism, ummaism and ethical service of humanity.

5. Islamization of the social sciences must endeavour to show the relation of the reality studied to that aspect or part of the divine pattern relevant to it. Since the divine pattern is the standard reality, it ought to actualize, the analysis of what ought to be. Moreover, the divine pattern is not only normative, enjoying a heavenly modality of existence removed from actuality. It is also real in the sense that Allah (swt) has inclined reality to demonstrate it, a kind of *fitrah* existence, which Allah has implanted in the human nature of the individuals. Hence, every Islamic scientific analysis should therefore endeavour to expose this immanent divine pattern in human affairs, to underline that part of it which is required.

6. The Islamic social scientists are gifted for the cause Islam. The divine pattern in human affairs should be the object of their constant attention as well as their expectations and desires. They are not only scientific in the sense of not leaving out the axiological aspects, but are preeminently critical in the light of the divine pattern. Muslim social scientists are the *'ulama* of the Ummah. They are the planners of strategies & designers of its future, and educators of its political, social, and economic activities. Their studies are the "Ummatic" sciences, i.e., those disciplines that study human behaviour as it affects, and is affected by, society. The significance of ummatic sciences is fulfillment of its ultimate responsibility for the Ummah's course in history. The Muslim social scientist is student & teacher at the same. Both the Ummah's vision & its pursuit constitute his concern as *'alim* (man of knowledge) & Muslim (committed to vision). As the Ummah is the carrier of the divine message and witness unto the rest of humanity (al-Qur'an 2:143), so is the Muslim social scientist the trustee of the vision and its first executor. He is, in a unique sense, the true heir of the Prophet (pbuh) in the role of witness of God over the Ummah. (al-Qur'an 2: 142)
7. The Islamic social scientists, should maintain an open and public commitment to the values of Islam, an ideology that lays a rational, critical claim to the truth. They should not be afraid or ashamed of

being corrected by their Muslim or non-Muslim monitors, because the truth in their view, is none other than the intelligent reading of nature in scientific reports and experiments, or the reading of Allah's revelation in His holy book. Because, Allah is the Author of both, and both of His works are public, appealing to no authority other than that of reason, and understanding. From such a view, the Islamic social scientists are capable of bringing a new critique to natural and social sciences. Islamic social sciences can therefore, humanize all the disciplines of the contemporary natural and social sciences.

8. The Islam-committed scientists should intensify an awareness that the problem of Islamization of contemporary natural and social sciences exists. Moreover, it is becoming extremely grave & dangerous, and the all efforts of reconstructing the *Ummah* will be unproductive, unless the Muslim intellegenstia becomes aware of *Ummah's* mission and translating this mission in all the fields of human life.
9. Islam-committed, scientists and scholars of natural & social sciences should be identified and be asked, to seek the Islamic relevance of their knowledge. Similarly, traditional scholars (*Ulema*), whose reasonableness, sense of history, alarm at the disintegration Islamic knowledge or forceful deterioration of the Muslim Ummah, have urged

them to add to their command of Islamic tradition the tradition of secular learning, should be asked to contribute in the task of Islamization of natural & social sciences. Correspondingly, general Muslim talent for creative ummatic thought outside academic ranks.

10. A curriculum for Islamic social sciences should be developed, with a complete consensus of the Islamic scholars of the world, to educate the human resources. Islam-committed scholars should be equally conversant with the paradigms of modern science as well as with traditional doctrines. They should hold a firm stand on the relation of science and religion, and must be capable of describe the premises of both the sides.
11. The vision of Islamizing the natural and social sciences is only shared by few scholars and is not readily available to any one. Training Muslim talents with this vision is another urgent task. Such training must be carried out on the post-doctoral level. Intensive courses, workshops, seminars, conferences, and research projects will also serve the required purpose.
12. Annotated, topically arranged bibliographies on major disciplines should be prepared for both the Islamic and Secular traditions of learning. Specialists of Islamic fields should identify the relevant passages, and discipline experts to

determine those issues of the Ummah.

Bibliographical surveys, topically systematized anthologies for each problem or area within the discipline, Analytical surveys or articles dealing with the historical development of the problem or discipline, or with the contemporary state of research, should be prepared by the experts, for use by the less advance in the field. This is the speediest way out for extending the frontiers of Islamic knowledge. Preparation of textbooks for teaching in the Muslim institutions is the next job ahead. A textbook is ineffective without a trained teacher, or a teacher whose loyalty is elsewhere, and whose Islamic-vision and knowledge is deficient. (45)

Conclusion

Today's global scenario has changed by Allah's will. It is not possible for the Man to reverse, what Allah has willed. However, the faithful's can still acquire the guidance of Qur'an and Sunnah and play a vital role in maintaining peace in the world and can lead all the humanity if they demonstrate unity, faith, discipline, and wisdom. Because, Islam is for all times and for every part of the world. If the Muslims understand this, then there will be fewer misunderstandings among them.

The Muslims occupy a unique position between the two conflicting ideological groups: the liberal West and

the Communist World. However, the Muslim community is in a dilemma to deliver solutions for many of the challenges, especially in the field of social sciences. Solutions can be explored, understood, and secured within creative and scientific principles, constructed on the foundations of Islam. The principle grooming, can only be accomplished through the guidance of the Holy Qur'an and the way of the prophetic models.

Education is the only way to achieve this goal. Unfortunately, the secular-materialistic ideologies of the Western and the Communist World are invading the Muslim World. In order to achieve quick intellectual and material progress, the Muslim World has accepted these secular-materialistic systems of education and tried its best to blend the Islamic system with them. However, this compromise has proved to be horrifying, because Faith and Secular-Materialistic ideologies cannot be synthesized.

The problem is acute in the sphere of social sciences, because these sciences not only influence the individuals in their personal thought and action but also influence the whole society. They create a complex environment of economics, political science, and social infrastructures, which are difficult to alter, modify or remove. It is high time to substitute the secular-materialistic concepts by Islamic concepts and built up an Islamic infrastructure to replace the already entrenched secularist system.

The Muslims are living in an interdependent world of accelerated changes. Our time is moving so fast that

unless we heed the wake-up call, the world will soon pass us by and treat us as a lost tribe. We have to regain the lost spirit and habit of inquiry and analysis, reform and regeneration, to get out of threat of moral chaos and intellectual state of unconsciousness and weakening. Therefore, it is the responsibility of the political leaders, thinkers, philosophers, and scholars of the Muslim Ummah to ponder a strategy for social sciences inspired by Islam that could save their destiny in this world and the Hereafter. The attempt for Islamization of contemporary social sciences of the 21st century will create a peaceful and harmonious future of today's global village. The verdict of Qur'an is very clear and loud in this regard.

﴿إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يَغْيُرُوا مَا بَأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ

سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ﴾ سورة رعد آية 11

"Verily, never will Allah change the condition of a people until they change what is in themselves, but when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides him any to protect."

(Al-Qur'an 13: 11)

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